

Preparation Of Future Teachers For The Realization Of The Tasks Of Schoolchildren's Spiritual And Moral Education

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Abstract — This article determines the relevance of the problem of the spiritual and moral education of young people. National identity as a complex structural development of the personality is formed as a result of training and education. The need to implement the ideas proposed by the President of the Republic of Kazakhstan in the country's educational institutions should be perceived from such high scientific positions. The concept of "spiritual and moral education" is understood as a process of promoting the spiritual and moral formation of man and development of his moral feelings, moral character, moral position, moral behavior. The article notes that the ideas of spiritual and moral education should permeate the educational activities of kindergartens, schools, colleges and universities, that is, there should be systemacity, consistency and continuity, and here a large role belongs to the teaching staff. The authors emphasize the need to update the means, forms and methods of teaching as well as to introduce innovative technologies in the educational process of pedagogical higher education institutions. Methodical techniques promoting the solution of problems of schoolchildren's spiritual and moral education in collective creative activity during classes in "Theory and Technique of Educational Work at School" in pedagogical higher education institutions are shown in this article. Practical recommendations on improvement of this work in the system of professional teacher training are given.

Index Terms — Professional training, innovative technologies, spiritual and moral education, collective activity.

1 INTRODUCTION

The program document "The Course to the Future: Spiritual Renewal" is aimed at strengthening the national spirit of Kazakhstan – the spirit of tradition, patriotism, renewal and victories. After all, only knowing their national roots that go back centuries, can children and young people develop respect for the past, sincere love for their native land, and become true patriots of their homeland, who will preserve and carefully pass on the accumulated knowledge to future generations [6]. In this regard, the problem of the spiritual and moral education of young people, people of national culture, is relevant [4]. National identity as a complex structural education of the individual is formed as a result of training and education. The need to implement the ideas proposed by the President of the Republic of Kazakhstan in the country's educational institutions should be perceived from such high scientific positions. A great contribution to the development of the theoretical foundations of schoolchildren's spiritual and moral education was made by S. Nazarbayeva. Her book *Self-Knowledge* discusses the problem of studying the spiritual state of each student and disclosing his potential. The notion "spiritual and moral education" is understood as the process of promoting the spiritual and moral development of the person and forming:

- moral feelings (conscience, duty, faith, responsibility, citizenship, patriotism),
- moral character (patience, mercy, gentleness),
- moral position (ability to distinguish between good and evil, manifestation of self-sacrificing love, willingness to

overcome the trials of life),

- moral behavior (readiness to serve people and the fatherland, manifestation of spiritual prudence, obedience, goodwill) [7].

One of the tasks of spiritual and moral development is to form the viability of the individual, which is expressed in an objective perception of the surrounding reality and the ability to become naturally and socially integrated and overcome difficulties. In this regard, it is possible to talk about raising tolerance for someone else's opinion, about propagating patterns of moral behavior, about shaping social, theological and environmental awareness, about national patriotic and international education, and about physical improvement. The younger generation turned out to be vulnerable to the huge flow of information affecting children through TV, computers, free press. The adult population partly joined in the struggle for economic survival, partly – for enrichment. The cult of things and money has become dominant in society. Diligence is also considered a relic in the youth environment [5]. Children learn without desire and reasonable motivation, they lack initiative and individuality. The essence of the national idea has begun to take shape in society with great delay.

V. M. Menshikov formulated the following principles of spiritual and moral education:

- the principle of a systematic and organized approach, which involves the coordinated, purposeful work of all state and public structures on spiritual and moral education;
- the principle of value orientation. Spiritual and value orientations are those that have a semantic vital significance for the individual, occupying a central place. They determine the direction and character of the individual's worldview. The principle of humanity is not limited to the natural evolution of life, but includes the concept of mind, thinking in ideas, contemplation, and such emotional volitional acts as kindness, love, repentance;
- the principle of a targeted approach in spiritual and moral education, involving the use of special forms and methods of work, taking into account each age, social, professional and other groups of the population. This

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principle points to the multi-level involvement in spiritual and moral education of such factors as family, inner circle, educational institution, ethnocultural environment, production staff, region of residence with its economic, social, cultural and other features of society as a whole;

- the principle of activity, which provides perseverance and reasonable initiative in the transformation of the worldview of the population and its value systems, focused on the interests of the area. In the process of spiritual and moral education and self-education, this principle presupposes the person's active attitude to everything that happens in the country; the ability of each citizen to carry out socially significant transformations of the material and spiritual sphere at various levels: federal, regional, local, subject to the assimilation of accumulated historical experience;
- the principle of information security, the essence of which lies in the recognition of human rights to provide protection from those types of information that pose a danger to physical, moral and spiritual health [3].

All these principles are interrelated and implemented in a single integrated system with the whole set of educational tools.

3 RESULTS AND DISCUSSION

Spiritual and moral education in the process of learning can be promoted by reading, which develops the moral and volitional sphere and contributes to the formation of the unity of consciousness and behavior. Any object can serve as a means of moral education, everything depends only on the efforts of the educator. The ideas of spiritual and moral education should permeate the educational activities of kindergartens, schools, gymnasiums, colleges and universities, that is, there should be systemacity, consistency and continuity, and here a large role belongs to the teaching staff. It should be noted that the introduction of this component in the school educational process would contribute to the formation of a holistic worldview in children on the features of the cultural heritage of different peoples, tolerant consciousness, and culture of international communication. In this regard, higher education pedagogics is faced with the task of updating the means, forms and methods of teaching as well as introducing innovative technologies into the educational process. One should use the opportunities of each academic discipline in higher education institutions, especially that of the humanitarian cycle. In this article we will discuss how to solve the tasks of spiritual and moral education in the process of organizing collective creative activity during classes in "Theory and Technique of Educational Work at School." For example, we organized a planning period on the topic "Mangilik El: Dream and Reality" with the third year students enrolled in social pedagogy and self-knowledge. It is important to teach students to formulate the goal of an educational event. The purpose of the open lesson is the formation of Kazakhstani patriotism, the development of tolerance, the broadening of outlook as well as the cultivation of a respectful attitude to the traditions and customs of the peoples living in Kazakhstan. During the lesson, the participants presented

a project on the history of the formation of Mangilik El, conducted various intellectual games and showed the scene "We are at EXPO-2017".

Madina K. talked about how she had traveled to Astana at EXPO-2017 as a volunteer. She shared her impressions and showed gifts and souvenirs received at EXPO-2017 from foreign guests. She showed a video and some photographs that she took at EXPO-2017. In the center of the exhibition area there is the Kazakhstan Pavilion. It consists of eight floors, each floor representing types of energies such as – the energy of the sun, space, biomass, wind, water and kinetics. Each country presented its traditions, national dances and, most importantly, the energy of the future. Taking a walk here, visitors can look into our future, where there may be traffic lights charging from the pedestrian crossing, monitoring traffic jams and correcting bus traffic, techno-gardens, interactive keys and much more. "It is thanks to interethnic friendship and harmony as well as respect for each other that our people were able to achieve a high level of mutual understanding and tolerance," the students concluded. To solve organizational problems at different stages of collective creative activity, there are techniques that take into account the specifics of collective creative activity. Here are some of them that are widely used in the practice of education and are included in many educational technologies.

1. Creation of microgroups is used at different stages of collective creative activity for solving a specific creative task or fulfilling an assignment. Depending on the content of activity and the nature of relationships in a team, groups can be formed taking into account mutual interests, desires, abilities or by chance (by lots, cut postcards, counts, etc.).
2. "Brainstorming". Pupils, exchanging individual opinions, are looking for the best solutions to the problem. When brainstorming, it is important to fix ideas and create a "bank of ideas" (a series of possible solutions to any problem or task). Fixing (on paper or computer) makes it possible to save those ideas, the implementation of which is impossible right now, but it is quite possible in the future.
3. Selection of ideas, when one should select the best idea from a variety of options. Before selecting, the team should clearly understand the essence of each idea. Ideas can be selected by ordinary voting or in some game way.
4. Protection of ideas. Before selecting ideas, each author of an idea or a microgroup who created an idea defends their own solution to the problem, arguing for its value and appealing to the mind and emotions of their fellows.
5. Discussion. The speeches of authors who defend their ideas may cause objections, questions, and humorous remarks among other children. In this case, a discussion arises, at the end of which a final solution is developed: the best idea is selected, or a new one is created on the basis of several ideas.

An approximate plan for a collective creative work on the topic "Kazakhstan is Our Common Home" is presented below.

The objective is to promote the formation of citizenship and patriotism among the students, as well as to foster a sense of love for their homeland, respect for its history and culture, respect for the nature of their native land, and pride in the

achievements of modern Kazakhstan. The main idea is polyethnism as the people's wealth and pride. The planning period begins with the recitation of Olzhas Suleimenov's poem "Дикое поле" (Wild Field):

Мы прошли испытание
дымом костров и копытами,
в переулках ночных —
испытания горла ножом,
навсегда испытали вербованными чернозём,
радость радия и тяготенью земное испытано.
Вся земля в проводах, космодромах,
гектарах и станциях,
если дождь — это ливень,
а ветер — так суховей,
своих все испытывавших,
страна, назови казахстанцами,
своих самых испытанных,
преданных сыновей...

We have been through a test,
with hooves and the smoke of bonfires—
in night-time alleys—
the test of a knife to the throat,
they used the enlisted to forever test the black soil,
the joy of radium, and the earth's gravity.
All the land in wires, cosmოდromes,
hectares and stations,
if it rains, it pours,
and the wind — such a hot wind,
country, name the Kazakhs
your own most testing,
your own most tested,
loyal sons. (Translated by N. B. Caffee (2013))

The plotline was the history of the formation of the Kazakh people. The students prepared a presentation on the lengthy migration processes over the decades that formed the multinational composition of the country. Currently, there are more than 130 nationalities in Kazakhstan who live in peace and harmony, but few know that Kazakhstan's population has not always been so diverse. The scale of the forced relocation is difficult to imagine even now: in total, about 3.5 million people were deported from the USSR, of which more than 1.2 million were deported to Kazakhstan. The most numerous immigrants were ethnic Germans, Koreans, Poles, residents of the North Caucasus, Tatars, Bulgarians and many others. The conditions in which the deportees had to live are also difficult to imagine: the lack of food and clothing, the lack of medical care and medicines [1]. The students talked about what their families experienced during the Great Patriotic War and read the memories of their grandparents. Each of them has its own family history of finding a homeland. They also showed the culture and customs of various ethnic groups living in Kazakhstan. The use of new technologies in students' patriotic education by the example of the planning period "Sacral Places of South Kazakhstan" During seminar classes in "Theory and Technique of Educational Work", the students were given the opportunity to be in the role of a class teacher — an organizer of a collective creative work. For example, the second year students enrolled in "Foreign Language: Two Foreign Languages" presented their methodological development of a planning period on the topic "Sacral Places of South Kazakhstan" for the pupils of grades 7-9. The form of

the planning period was unusual and designed in the style of a travel game. It consisted of collective game tasks, video and photo material, as well as mini-scenes that participants had prepared in advance. The students acted as foreigners, tour guides and translators. At each stage of the travel game, the guests were told about the sacred places of a specific area of the South Kazakhstan region: Shymkent, Sairam and Turkestan. Thanks to the scenes, which had an unusual theme, one could see that not only were the students proficient in the Kazakh and Russian languages, they also had a good command of English. The pupils were intrigued by the mystery rebus game "Secret signs". In addition to the development of creativity, the organizer of the classroom emphasized such an important topic as patriotism, love for the country, and, which is important in our time, called for a responsible attitude to the sacred places of the homeland — the pride of the people. The classroom organizers mentioned that sacred monuments include natural landscape objects such as "sacred" mountains, caves, rivers, tracts, ancient settlements, places of unusual natural phenomena, ancestral shrines, burial mounds, burial places, religious objects, places of memorial battles and feats, places of life of great people and saints, mausoleums, temples and other monuments of the natural cultural and historical heritage, where worship is one of the foundations of the spiritual traditions of the Kazakh people. The students noted with particular attention that a map of sacred places had been created in South Kazakhstan. The list of 100 especially revered monuments located in the territory of South Kazakhstan and having an unforgettable value for the Kazakh people was presented by a special group of historians, architects, local historians and museum veterans. The personal opinion of the Head of the Republic of Kazakhstan, Nursultan Nazarbayev, was also emphasized. He included the value of the national spirit, which is the dominant success factor, in the list of eternal and immutable values. Therefore, the regional group working on the mapping was faced with a crucial task: to select objects of national value from 1281 monuments taken into account in the territory of the region. The creation of a single network of places of memory throughout Kazakhstan, a cultural and geographical belt of the shrines of Kazakhstan, according to the President, is one of the elements of the framework of national identity. The objective of the project is to expand the understanding of this geography, develop a single national symbolism and principles of national immunity, which can adequately respond to foreign cultural influences and resist alien ideological influences [8].

The classroom organizers themselves found creative ways to design and present information: each story and scene was accompanied by slides and video materials depicting sacred places. Much attention was paid to such famous places as the Mausoleum of Khoja Ahmed Yasawi, the ancient city of Shymkent, the city of Sairam and the beauty of nature in the South Kazakhstan region. Also, the students sang the song of the famous Kazakh composer V. Rakhmadiev "Native Land".

4 CONCLUSION

Thus, in the process of preparing future teachers to carry out the tasks of schoolchildren's spiritual and moral education, the following tasks are to be taken into account:

- to identify what purpose is pursued — in the broadest sense, it is the socialization of the child, which, in our aspirations, should be positive in order to develop such moral qualities as love for the homeland, mercy, kindness, responsiveness, etc.

- to implement an integrated approach to educational work in combination with the spiritual and moral education of the students' personality;
- for a social teacher to interact with other teachers in creating comfortable and morally healthy conditions at school for children, protecting their rights and ensuring safety, preventing harmful influences and organizing certain activities for these purposes;
- for the mass media to organize targeted broadcasts and rubrics reflecting the policy of interethnic relations on the principles of friendship and mutual understanding; to carry out a meaningful and timely exchange of information on the study, dissemination and use of accumulated experience in students' spiritual and moral education.
- for higher education institutions and advanced training institutes to improve the training of teachers capable of solving the tasks of schoolchildren's spiritual and moral education; to practice joint scientific and practical conferences, seminars, publication of educational-methodical and popular-scientific literature, audio-video teaching aids for teachers and schoolchildren on this issue.
- for higher education institutions to interact with other educational institutions in organizing research work: to actively involve teachers and talented youth in the development of joint research projects to study the history of the native land, folklore, traditions and customs of the peoples based on local material.

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